The Perkins School *of* Theology JOURNAL

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THE PREACHER AND HIS BOOKS

SYMPOSIUM:
The Gospel

ALUMNI NEWS

BOOK REVIEWS

WINTER NUMBER: 1955
Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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SUMMER STUDY, 1955

WE AT PERKINS HAVE felt for some time that we ought to be doing more toward providing in-service education for various church and church-related groups of people in our constituency. To this end, two completely new programs have been planned for next summer.

One of these is a three weeks' course, offered from July 19 to August 5, designed especially for pastors of local churches. Professor John Knox, one of the nation's most distinguished New Testament scholars, will lead the discussion concerning the message of the New Testament and its proclamation by the preacher today. A total of three semester hours of advanced credit may be earned in this period by completing this and one other course. Further information may be obtained by writing to Professor Fred D. Gealy, Director of the Summer Session.

Another opportunity for in-service training is that offered in connection with the Department of General Church School Work of the Board of Education, a workshop for Directors and others interested in Religious Education. The dates are June 28 to July 15. Visiting specialists from the Division of the Local Church will assist in the course, and laboratory work in churches of Dallas will be provided. A total of three semester hours may be earned for this course. Dr. Howard Grimes is the director of the Workshop.

A third of these opportunities has been offered for some years: namely, the School for Approved Supplies. As usual there will be two sessions of five weeks each during the coming summer, with Dr. A. W. Martin as Director.

Also being repeated, for the third time, will be the Faculty Seminar on Religious Perspectives in College Teaching, for college teachers in fields other than Bible and Religion, June 27-July 16. Scholarships for twenty-five college instructors are available from the Danforth Foundation. Further information may be secured from Dr. Herndon Wagers, who is director of the Seminar.

In co-operation with the Methodist Student Movement, the School of Theology will offer a special three weeks' course, June 7-24, for those engaged in work with students on college campuses. Roger E. Ortmayer will be the instructor. Further information can be secured from Dr. Fred D. Gealy, Director of the Summer Session, Perkins School of Theology.

In addition to these special opportunities, courses will be offered by Visiting Professors Robert E. Cushman of Duke Divinity School and Willis C. Lamott of San Francisco Theological Seminary, together with the following regular Perkins faculty members: Cooper, Davis, Elliott, Gealy, Goodloe, Grimes, Hicks, Hobbs, Johnson, Judy, Marlatt, Marsh, Quillian, Seneker, and Wagers.

If the response to this summer's program is indicative of interest in this kind of work, it is hoped that offerings can be increased in years to come.

THE PREACHER AND HIS BOOKS

By BISHOP IVAN LEE HOLT

The following address was delivered by Bishop Ivan Lee Holt of the Missouri Area of the Methodist Church at a dinner honoring friends of Bridwell Library on October 22, 1954. Tributes were paid to Mr. J. S. Bridwell and his daughter, Mrs. Margaret Dowdle, Mrs. Annie Young Hughey, and other generous friends at the dinner. Bishop Holt, the principal speaker, has graciously allowed the JOURNAL to print his address.

HAVING JUST VISITED the Island of Antigua in the Leeward Group of the West Indies, I have been thrilled by the story of the beginnings of Methodism there. It was in 1760 that Nathaniel Gilbert, a sugar planter, went to England, was converted in a meeting under John Wesley, and returned to preach to his slaves. In that same island a ship-wright by the name of Baxter was a Methodist immigrant. He was elected to orders as a local preacher in the first Conference of American Methodism in 1784, and remained in Antigua as a Methodist preacher. Thomas Coke, who was sent by John Wesley to organize the Methodist Church in America, at that same Christmas Conference of 1784, appeared in Antigua on New Years Day, 1786, with three preachers he brought from England and became the real founder of West Indian Methodism, as he was of American Methodism. A sugar planter with economic resources, a laborer who worked with his hands and probably helped to fit out Lord Nelson's fleet in the English Harbor at Antigua before the Battle of Trafalgar, and a great scholar—these are the types of men who have built our Methodism in the Western world.

The Church and the Scholar

Scholars have left their influence on the Church in every generation of its history. The Church is only one generation removed from extinction but its scholars have given it continuity and prolonged life. They have out-thought their world, and written down their thoughts.

THE EARLY FATHERS and THEIR SCHOLARSHIP. Augustine, in a time when barbarians from central Europe threatened to destroy the Church, wrote his devotional meditations and treatises, which have been read by generations. Jerome translated into Latin the Old and New Testament and created a Bible which has served a great section of Christendom for centuries. Later Thomas Aquinas wrote out a system of philosophy and theology that is basic in Roman Catholic thinking. These men, and others like them, were interpreters of a Book on whose foundation the Christian Church rests.

THE GREAT REFORMERS. The Protestant Reformation had its great preachers but it also had renowned scholars. Wycliffe put the New Testament in the language of his people. Martin Luther was a proclaimer of the truth but he was a student who helped to create the modern German language by his Bible translation. John Calvin exerted great influence as a church administrator in Geneva but he left behind his INSTITUTES as one of the most influential compendiums of theology in Christian history.

THE INDEBTEDNESS OF METHODISM TO ITS SCHOLARS. John Wesley was a product of the University and seven times was University Preacher at Oxford. Among Wesley's early preachers were Adam Clarke, writer of commentaries, and Thomas Coke, an able and scholarly administrator. Many unknown and unsung preachers have aided in spreading scriptural holiness around the world, but in the ranks have also been readers and writers of books who have

left their impress upon their generation and succeeding generations. It would be a long list that any well-informed Methodist could make—a list of church historians, philosophers, and theologians whom Methodism has produced as the creators of thought and life.

The Church and Its Schools

The early colleges in America were founded by the Church and for many years after their founding the presidents of Harvard, Yale, and Princeton were ministers of the Church.

Sam Houston came to Texas in 1836, and in 1837 Martin Ruter resigned the presidency of Allegheny College in Meadville, Pennsylvania, to come to Texas as an educational missionary. He founded Rutersille Academy, which became Southwestern University, and in a real sense our Methodist educational system in Texas stems from Allegheny College. A few years ago I went out from Clarksville, Texas, to Country Cemetery where Father McKenzie is buried. Here was a man who for two decades before the war between the states had a remarkable college that educated hundreds, in those early years of Methodism in Texas.

At a recent session of the Missouri Conference the historian brought to our attention a list of at least thirty schools which Methodism over a century had established in that part of Missouri north of the Missouri River. It is a conservative estimate to say that in the United States of America since Francis Asbury initiated the movement to start Cokesbury College, the Methodist Church has established as many as two thousand schools and colleges.

Why this persistent interest in education? To give American boys and girls an opportunity? That is only a partial answer. It has grown out of a desire for an informed churchmanship and an intelligent ministry. The Perkins School of Theology is the heir of all that interest and effort—and at the heart of its program is its library of books. Important is the faculty; important is the student body. Without a great library a faculty is useless and a student body may be dismissed.

The Period of Intellectual Awakening

In ancient Babylon there was a code of laws, the oldest in the history of civilization that gave shape to the state. It dates from 2000 B. C. and is preserved to our day. In the Empire Period of Egypt, when the world was ruled from the Nile valley, it was neither the victorious army nor the wealth which poured in from conquest that created a great civilization. It was the imaginative genius of brilliant architects who left behind the beautiful and massive columns of the temples of Karnak and Thebes. It was the intellectual stimulation that came from thinkers like the Pharaoh Ikhnaton, whose poem to his god comes close to the monotheism of the Hebrews hundreds of years before the prophets of that race spoke for the Lord God.

The glory that was Greece may be summed up in Phidias, and Homer, and Sophocles, and Aeschylus, and Socrates, and Plato. The Golden Age of Augustus produced great buildings, but the name of Vergil lives when the leaders of economic and political life are forgotten. The great libraries at Alexandria and Constantinople were truly the cradles of the centuries, with their preservations of the classical literature of Greece and Rome as well as the theology of the Church's great bishops and leaders.

Alongside these great libraries and their successors all over the world must be mentioned monasteries in which devoted monks of the church copied day after day and year after year those manuscripts without which we would have no Bible.

From time to time have come from these libraries and monasteries intellectual movements that have changed the course of histroy.

Augustine was working in his cell in North Africa on THE CITY OF GOD when

vandals from northern Europe swept to the Mediterranean. "Why continue to write?" he was asked. "The Christian Church is destroyed!" Replied Augustine, "I will continue to write my treatise on THE CITY OF GOD. As long as I live I am a citizen of that city."

In the year 1439 there was signed at Florence a pact between the Pope and the Emperor from Constantinople. They pledged military aid to one another against the Turks. When the pact was signed, young Greek scholars remained in Florence to be the teachers of Florentine youth. They knew the Greek and Latin classics in the library at Constantinople and they inaugurated in Florence a century of culture never surpassed in the history of our civilization. The Renaissance changed the climate of Europe, and helped to hold back the wave of Moslem influence, a threat from the East.

The translations of the Bible both in the early versions and in modern ones, have brought new life to the church and the world. Did you ever read the Preface which the translators of the King James Version addressed to the readers? They deal a death blow to the advocates of verbal inspiration when they speak of different renderings of the same word and also say that they had in some instances to guess at the meaning of words and phrases. They also state that they have made use of all the manuscripts and versions they could find to make the text as accurate as possible. The publication of the King James Version brought a new era to the West. Subsequent translations have opened up new intellectual vistas.

The Challenge to the Thinker

In my times *these* movements have influenced thinking in the Church—evolution, interpretations of the Bible, the social gospel. Now may be added a fourth: the tragedy of two world wars and the revelation of man's sinful nature. To each of them we adjust Christian thinking, and the man who has led us is a preacher with a book in his hand. The world will listen now as it has listened before to the man who knows.

There was a time when the minister might be the only educated man in the community. In the pews today are many educated men and women. Even if this were not true a conscientious preacher knows that spiritual movements must have intelligent leadership. He dare not stand in his pulpit without a consciousness of God's call and a "Thus saith the Lord" upon his lips. But if he would be heard beyond the front pew of his church he must go to that pulpit from his library and his study! He may lose the romance of preaching from a fading religious experience; he will certainly lose it from a lack of knowledge and a shallowness of thinking.

That which guarantees the survival of a school of theology is its library of great books!

Bishop Ivan Lee Holt has been intimately associated with the School of Theology of Southern Methodist University since its beginning, as faculty member and later as member of the Board of Trustees and loyal friend. Thus it was a happy fact that he was able to be in Dallas on October 22 to deliver the principal address at the dinner honoring friends of Bridwell Library. The address which he made at that time is printed in this issue of the JOURNAL.

SYMPOSIUM

CONTRIBUTORS

The articles in the symposium were prepared by the three writers without reference to each other, but each in a different way is getting at the same question: How can we proclaim the Good News of Jesus Christ in our complex and perplexing age? *Edward C. Hobbs,* of the Biblical Division, bases his thinking on a controversial essay by the distinguished German scholar, Rudolf Bultmann, and is concerned with the *language* in which the Gospel must be clothed. *W. Neill McFarland,* a graduate of Perkins and more recently of Columbia with the Ph. D. degree, is now teaching at Perkins in the field of Comparative Religion. *Fred D. Gealy* is represented through a sermon which he preached in Perkins Chapel last November, and which attracted widespread comment. The JOURNAL staff hopes these comments help you in your re-thinking of the meaning of the Gospel for life today.

I. GOSPEL—OR MYTHOLOGY?

By EDWARD C. HOBBS

DURING WORLD WAR II there began a vigorous discussion in Germany, almost unnoticed elsewhere, regarding some provoking proposals of an outstanding New Testament scholar, Rudolf Bultmann. His original essay, which brought forth a storm of criticism, was entitled "New Testament and Mythology"; the title of section I read "The Task of Demythologizing the New Testament Proclamation." Small wonder there was a storm! "What? Demythologize the gospel? He is calling the gospel mythology! Throw him out!" There were actually suggestions, even bitterly determined plans almost brought to completion, that Bultmann be excommunicated from the church, and bishops soon attempted to prevent circulation of his essay.

Perhaps it was the word "demythologize" that caused such a rumpus. Certainly it was not the problem itself which stirred up so many, for only a generation earlier much more radical treatment of the New Testament message was carried on by men like Harnack, with enthusiastic reception. Harnack stripped away the "husk" to get at the "kernel" of the message (a kernel surprisingly like idealistic philosophy!), and few were upset.

But whatever the cause of the uproar, you should know, brethren, that what has happened has really served to advance the gospel! For the uproar has called attention to the problem Bultmann raised, and in this we should rejoice.

What is the fundamental issue underlying the whole discussion? Simply this: that modern man be able to hear—rightly hear —the good news of God's gracious and re-

demptive activity in Jesus Christ, so that he may decide to accept (or reject) it. Unless he can hear what it is, he cannot possibly accept it. As Paul says, "How are they to believe in him of whom they have never heard?"

But, we may protest, surely modern man can hear the gospel—simply let him go to church and listen to a sermon. No indeed, replies Bultmann, there he cannot ordinarily hear it at all; not that the preacher does not intend to proclaim it, but rather that it is proclaimed in a language he does not understand. It is much as though we ask a Hottentot to listen while we preach the gospel to him in English; or as though we ask a Texas farmer to listen to a sermon in Greek. What is this strange language, we ask? The strange language is mythology, Bultmann tells us. The *gospel* is *not* mythology. As a matter of fact, it is Bultmann who insists most strongly that it is not.

The problem arises from this inevitable fact: Jesus Christ came among us at a particular time (the first century) and in a particular place (Palestine), and in that time and place men had a mythological understanding of the world. It was accepted "fact" in that time and place that the world was a three-storied affair—heaven above, with angels; hell beneath, with devils; and earth in between, as a battleground for the souls of men. The heaven covered earth like an inverted bowl containing windows; above were the "waters above the earth" which were let through when someone opened the windows to let it rain; and many similar related "facts" were assumed. When a band of disciples set out to preach the good news of God's visitation in Christ, what could they do but preach it in the terms of the only world they knew—a mythological world? Had they done otherwise, it would have been incredible. Nevertheless, this means that they proclaimed the gospel in mythological terms (i.e., mythological to us, at any rate). When Jesus died, what could he do but "descend into hell"; and when he rose, he must needs "ascend into heaven" and "sit on the right hand of the Father." With a three-storied world, this language is inevitable.

But what shall we do when that picture of the world is changed? And there is no denying that it is changed. For better or worse, men today live in a "scientific" world—that is, a world whose lines and workings are given to them by modern science. There is little point in arguing about the merits of this world-view—it is simply here, and that is that (as well argue about whether a Hottentot should be a Hottentot, instead of sensibly being an American or Englishman!). Modern man lives in this world, and another picture of the world—such as the mythological one presupposed in the Bible—is merely a curiosity to him. (That people may be found who claim to believe in the mythological world is irrelevant. In the case of some it is simply superstition, just as magic and fortune-telling survive today; while in the case of Christians who profess it, it is almost always a matter of their *trying* to believe what they are told they must believe to be saved, or perhaps a matter of never thinking about it at all. Hence they are able to say they accept it.)

Of course, the features of the mythological view mentioned above are ones we commonly dispense with in any case. We suppose the Bible speaks "figuratively" in such language, and what we have difficulty with in that way we "spiritualize." For example, for the three-storied world we substitute two adjacent worlds, one spiritual and one natural; all divine activity we deport to the "spiritual realm" in order to give science free play in the world we see. Whatever value such a view might have, it is not the Biblical view, and is not even remotely like it—indeed, several Biblical writers are

at pains to assault such a view as antagonistic to the gospel.

But there are other mythological elements present—such as the "gnostic myth" of the pre-existent redeemer who comes from heaven, defeats the forces of evil, and makes a way back to heaven for his followers. Now the shoe hurts a bit, doesn't it? Surely *this* isn't myth? But indeed it is—it was common myth in the first century, and the fact that early Christian preachers used it should not in the least surprise us.

Here a warning should be given. "Myth" in this sense does not mean "false," as it generally does in popular usage. It means simply that imagery is used which expresses the otherworldly in terms of this world, the divine in terms of human life. Hence it should be remembered that myth is a *way* of talking about man's understanding of himself in the world; it is not an objective picture of the world as it is. It might be possible to present the same understanding in non-mythological terms.

Not only is it possible to present the New Testament understanding of man in the world—the Kerygma or gospel—in non-mythological terms, says Bultmann, is is absolutely imperative, unless we are to cease to preach the gospel entirely. Modern man does not understand the world and himself in mythological categories, and to preach the gospel in such categories is to be meaningless. We are so accustomed to the mythological terminology that it may not seem to us that this is so; nevertheless, it *is* so. (Bultmann explicitly affirms that the mythological forms and terms of the Bible *should* be used in liturgy and worship —for such a context we have already interpreted their meaning. But in preaching to the man who does not accept the gospel in faith—and is this not first of all ourselves?—it is urgent that we put matters in such a way that they are understood.)

There is a radical difference between the task to which Bultmann calls us and that attempted a couple of generations ago, the effects of which are still being felt. It used to be supposed that we could strip away the mythological elements, and what was left would be the gospel. The difficulty turned out to be that when all the mythological materials were removed, *nothing* was left. For example, Mark was the oldest (hence most reliable) gospel. Very well, if we remove from it the miraculous, we will have left the "Jesus of history." But in fact what we have left is scarcely anything. The Jesus of Mark is a Jesus of miraculous power; we do not remove the miracle without removing that Jesus. The interpreters thought they were peeling an apple; it turned out to be an onion, which if peeled, isn't there any longer. If you throw away the "peelings" of an onion, you throw away the whole onion; likewise, if you throw away the mythological portions of the New Testament the whole thing is discarded.

This is not Bultmann's task. He calls us instead to *interpret* it, in non-mythological terms. The myth is not false; rather, it is a way of telling the truth—the truth above all truths. But remember that it is a *way* of telling it; it is not the truth in itself. The truth—the Good News—must be told in another way to be made understandable to man today.

How shall this be done?

Bultmann's answer is presented in "outline," and the outline occupies twenty-eight pages; obviously, any compression of this outline to a paragraph or so will distort it considerably. Nevertheless, the following may suggest the direction of his thinking. (It is highly recommended that this article be read first-hand; it may be found in the first forty-four pages of *Kerygma and Myth,* edited by H. W. Bartsch, translated by Reginald Fuller, distributed in the U. S. by Macmillan. The remainder of the book is

a series of replies to Bultmann by his critics and further explanation by him of his position.)

The life of man is weighed down with anxiety, which is focused on some particular object. The natural man focuses his anxious concern on *security.* If he has great opportunities and success in the visible sphere (the "flesh"), he puts his "confidence in the flesh" and "glories." But such a pursuit is out of keeping with man's true situation, for the fact is that *he is not secure at all.* Ironically, by putting his confidence in the visible sphere, he becomes the slave of it rather than its master; he loses his true life instead of finding security. He might have enjoyed the world as God's creation; but now it has become "this world," the world in revolt against God. The visible, tangible realm of existence is transitory, and the man who bases his life on it becomes the prisoner and slave of corruption. In the end, everybody tries to hold fast to his own life and property, because he has a secret feeling that it is all slipping away from him.

But the gospel promises "life" ("He who through faith is righteous shall *live*"), authentic life, true life. This means the abandonment of all self-contrived security, the forsaking of all props and defenses. In other words, we must live by *faith* in the *grace of God*—faith that the unseen, intangible reality actually confronts us as love, opening up our future, signifying not death but life. We receive *forgiveness of sin*—that is, we are released from bondage to the past; through *faith*—that is, by opening ourselves freely to the future (which is God's future, coming to us as a gift).

But faith involves *obedience*, for it means turning our back on self, abandoning all security, trusting that everything will come from God and nothing from ourselves. This is deliverance from worldly, tangible objects, hence it leads to *freedom.* Just when we realize that we are nothing in ourselves, we can have and be all things through God. But this does not result in either libertinism or asceticism, the classic perversions of evangelical liberty, for the new life in faith is not an assured possession or endowment (leading to libertinism), nor is it a possession to be carefully guarded (leading to asceticism). *It is not a possession at all.* The decision of faith is never final, but must be renewed in every fresh situation. This is clearly an ethical understanding of the decision of faith.

The detachment from this world (that is, deliverance from anxiety and frustration which come from clinging to tangible realities of the visible world) through faith makes man capable of fellowship in community—he is free to enjoy fellowship with others. Hence faith truly "works through love." And thus man is a new creature.

All of this has been stated to a certain extent in existentialist categories or terminology. Does Bultmann suggest that existentialism teaches the gospel in philosophic form? By no means! He sees existentialism as painting man's plight clearly; but natural man—even the "existentialist man"— is incapable of realizing his authentic life, because he remains what he is—self-assertive man. There can be no deliverance, no life, unless man can be delivered from himself. And just here we find the distinction between the gospel and existentialism (also between the gospel and every other philosophy and natural understanding of Being). The New Testament speaks, and faith knows, of an *act of God* through which man becomes capable of self-commitment, capable of faith and love, capable of living his true life. This act is the event of Jesus Christ. Bultmann discusses the meaning of this event and of Jesus at length, but his basic point is already plain.

It is quite possible to disagree with Bultmann's solution, though the more I have examined it, the more useful it appears to

me, in spite of a strong initial antagonism toward it. But it surely is not possible to disagree with the importance he places on the problem. Indeed, whether we like it or not, this is our problem—yours and mine—and if we reject Bultmann's help, it is still our problem; we must find a solution—or cease to preach the gospel. For the problem is just that: How *can* we preach the gospel?

II. THE UNIQUENESS OF CHRISTIANITY

By H. Neill McFarland

IN THE SO-CALLED "shrinking" world of the twentieth century, the old concept of foreignness, as applied, for instance, to peoples living on the opposite side of the earth from ourselves, is perpetuated not so much by their geographical distance from us, nor even in many cases by the infrequency of our contacts with them, as by the vast difference between our respective cultures. A real understanding of and appreciation for the strange ways of alien peoples is, unfortunately, extremely rare among both the high and the lowly in our self-satisfied nation. This condition prevails in spite of the fact that an unprecedented number of the rank and file of our citizenry has been abroad. Americans are seeing the world. If they do not move in the select circle which includes the representatives of international business and the sight-seeing tourists, very possibly they have "been around a bit" with the armed forces. Still, their resulting acquaintance with other cultures, while it is more general than ever before, remains very superficial.

There is, however, a heartening fact in this situation; namely, the recognition by the more thoughtful of our citizens that the superficiality of their knowledge is reprehensible—that the divisions and tensions which pose a threat to the peace and prosperity of men also lay upon them the moral obligation and urgent practical necessity of developing a sympathetic understanding of each other's ways and systems of value. Within our churches at the present time, for instance, we may discern among thinking and reading laymen a growing tide of interest in learning more about foreign peoples and, particularly, about their religions.

This is a wholesome interest. Pastors and other religious educators will do well to encourage such a concern and even to make provision for a systematic study of the world's religions within the program of the church. Still, let it be understood that the person who undertakes to lead in such a study among people of a Christian orientation may be approaching, key in hand, a sort of Pandora's box filled with disquieting questions for immature Christians. From the standpoint of wishing to maintain the usual forms of complacent orthodoxy, a little knowledge of other religions may be branded accurately as a dangerous thing. This fact, however, should not be a deterrent to undertaking such a study; rather it should be a challenge to find a means of presentation that will offer an opportunity for the enlargement simultaneously of both faith and knowledge. But, however the study is conducted, let the leader be prepared to say something meaningful in answer to one question which will arise almost invariably —"In the array of the world's religions, what is the uniqueness of Christianity?"

The Christian teacher will be asked to answer very few questions that are more difficult than this one. Why? Because, customarily, it is posed as an empirical question, growing out of an objective study, but

the uniqueness of Christianity, unfortunately, is not demonstrable on empirical grounds but only on the evidence of faith. The inclination in such a situation is to reply piously and tritely that the unique factor in Christianity is Christ. Now, this will suffice to ease the aroused mind of that person who subsists spiritually on a diet of platitudes, but the real adequacy of the answer must be seriously challenged; for, even though such a statement theologically may be adjudged to be true, in this unqualified form it is a multi-edged concept that apparently can be made to cut in any direction. This it can not do.

If, for example, the statement, that the unique factor in Christianity is Christ, is interpreted as having been proffered as the empirically verifiable solution to an empirical problem arising from the comparative study of religions, what will be the result if its adequacy is tested by actual objective analysis? By the very nature of his undertaking, the analyst is here restricted to the actual data of the earthly life of Jesus of Nazareth. He soon must discover that, as in the case of the other great religious founders so in the case of Jesus, the verifiable facts of his life are largely obscured by the poetry with which the figure of the Master has been cloaked by his adoring followers.

Just suppose, however, that the analyst should accept uncritically the New Testament record of the career of Jesus. Would he then have a basis for demonstrating the uniqueness of that career? No, for the uniqueness of Christ, and hence of Christianity, can not be predicated empirically upon such matters as his immaculate conception, virgin birth, prodigious childhood, miraculous powers, cruel and unjust death, and resurrection. None of these, though obviously important considerations theologically, is here relevant, for they all are frequently-recurring motifs in the lore of many religions, most of which antedate Christianity.

Equally unrewarding, also, is the effort to demonstrate the uniqueness of Christianity by reference to the teachings of Jesus, for it is a well-known fact, which, incidentally, does not detract from the excellence and value of those teachings, that at numerous points they have been anticipated both within the Hebraic tradition and within other ethico-religious systems as well.

Does it follow, then, that we must abandon the whole of Christian tradition concerning the person of Christ as being entirely unreliable and undistinctive? This is by no means the conclusion toward which we have been pointing. The records and traditions of the life and teaching of Jesus are intrinsically a part of the uniqueness of Christianity, but they do not constitute sufficient evidence for demonstrating that uniqueness empirically. Our defense—for we are here in the realm of apologetics—can be only of a theological nature; indeed, it must be essentially a personal confession of faith, reflecting the effect of the New Testament upon us but defined also with some consciousness of the totality of human religious experience.

Here, then, is our problem. We believe that, in the array of the world's religions, Christianity does exhibit a quality of uniqueness which enables it to transcend other patterns of traditional religious expression and to offer redemption to the world. Empirically, however, we can not demonstrate that uniqueness, but only the singularity of certain of the incidental phenomena of Christianity. The distinctiveness of the essential core of Christianity—the redemptive work of God through Christ—is concinvingly demonstrable only through the cumulative witness of the Church to the effect of the God-Man upon human life. If this is indeed our situation, then I personally can deal more decisively with the question of the uniqueness of Christianity by analyzing my own experience and conviction with reference to this question: "What

have I found in and through Jesus the Christ which, according to my present understanding, I am convinced that I could not have found through a response to any other alternative available to me?"

For the analysis of my own experience I find the clue in these words which the Fourth Evangelist ascribed to Jesus: "And I, when I am lifted up from earth, will draw all men to myself." Now, in addition to the avowed intent of this statement to show the means by which Jesus would die, this passage is suggestive of an essential element in the nature of Jesus—the magnetic attractiveness of the man. The appeal of the crucified is but one example of a fact, to which the Gospels give eloquent testimony, that in many circumstances men were drawn, almost irresistibly, by the winsomeness of Jesus the man. It is one of the primary functions of the Gospel narrative figuratively to lift Jesus up from the earth in order that we may see him and be drawn to him.

In the story of the nativity, for example, the infant Jesus is lifted up by his mother Mary and is placed upon a manger, from which eminence he perennially attracts us to come and behold the thrilling beauty and hope of childhood. As a mature man, still seeking to clarify his mission in life, Jesus permits himself to be led aloft by the Tempter to where the world could be viewed in panorama, and there we are drawn to his side to be near one who by his renunciation of proffered power reveals the unity of his purpose and his deeds. Then, later, as an acknowledged spokesman of the good life, he seats himself on a hillside and teaches the people who gather around him. We, too, would join their number and crowd forward to hear the words of a man who speaks with such authority. Even on the cross—especially on the cross—the winsomeness of this man is magnified, and we are drawn to him in pity, but more, in a desire to be allied to one who gives even his life in love. In just such ways as these the Gospels hold Jesus before us, magnetically attractive, and we are drawn to him. But what happens in our response?

I see him, I am attracted to him; I go, or am drawn, into his presence; but then—*and here is the uniqueness of the Christian experience*—I no longer see Jesus the man, for I am aware only of the presence, the judgment, and the redeeming love of God. Let this statement not be construed as a lapse into the Docetic heresy of denying the reality of the humanity of Jesus. The uniqueness, even the very validity, of the Christian experience is predicated upon the complete manhood and the complete divinity of Jesus Christ; for, if Jesus is more than man, then in a sense I have been deluded by the standards of excellence in his life, but, if he is less than God, then my redemption is illusory. As man he attracts; as God he redeems. The two functions are distinct. They must be; and yet, they can not be. This is the Christian paradox which can be resolved only in the unique experience that to respond unreservedly to tha attraction of Jesus the man is to be convinced of the reality and of the redeeming love of God.

III. WHAT IS THE GOSPEL?

A Sermon prepared for the Chapel Service of Perkins School of Theology

By FRED D. GEALY

IT IS OF COURSE, both presumptuous and rash to speak to the question: What is the Gospel? Presumptuous, because who can be sure that he can put the Gospel in words; rash, because even if I could tell you what the Gospel is you wouldn't believe it. Few people ever have. The evidence is against it. It is too good to be true. It now seems to us incredible that Jesus should have been put to death for preaching it, or that great-hearted Paul should have been hounded from one end of the Roman Empire to the other for declaring it. Yet, stop and think: is not this our common historic behaviour pattern with reference to the Gospel? Nor, strangely enough, is the Gospel any easier to believe after nineteen centuries. In fact, it seems more difficult to believe to-day than it has ever been.

I do not need to tell you that the word "gospel" is a great and Christian word, a stone, if you will, picked up out of the common quarry of the Greek language, and made a corner-stone of a new faith. "Good news" it means, glad tidings of great joy. Therefore, how radiant with faith are the pages of the New Testament, how incandescent with hope, how warm and enlivennig with affection and love! And herein is the essential unity of the New Testament: there is one gospel. Jesus and Paul, I would affirm, preached the same gospel—and this in spite of differences of language, form of presentation, and social milieu.

We may then briefly characterize the Gospel in the New Testament:

1. *The New Age Has Come.* The time is fulfilled. The Hour comes and now is. In the fulness of time God sent forth his Son. In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things. Every page of the New Testament insists that in Christ, God has broken into history with unparalleled power, splitting it in two. The strife is now o'er; the battle is done; the victory of life is won. For, swift as lightning, Satan has fallen. With sure confidence and irresistible power Jesus has entered the strong man's house and bound him. With authority he commands even the unclean spirits and they obey him. What, indeed, do the encounters with demons in the New Testament mean but that the war in heaven is won? What do the healings and resurrections mean but that the new age, the age of wholeness, of righteousness, of life is here? What is redemption *from* if not from sin and death? What is it *to* if not to righteousness and life? And that salvation is now a reality could hardly be better expressed than in Simeon's words set in so impressive a context:

> "Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel."

2. *The New Man.* As befits the New Age, God in Christ creates a New Man. Christian man is a *new* man, a miracle man. He has been reborn. Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew. He saved us . . . in virtue of his own mercy, by the washing of regeneration and renewal. Rebirth means re-creation. If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. Christian man

has already died and has been raised from the dead. We were buried with him into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. We have been crucified with Christ, and it is no longer we but Christ who lives in us. We have died and our lives are hid with Christ in God. The law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. God, who is rich in mercy, out of the great love with which he loved us, even when we were dead . . . made us alive together with Christ . . . , and raised us up with him, and made us sit with him in the heavenly places.

As Christ, like Melchizedek, is a new creation: without father or mother or genealogy, and has neither beginning of days nor end of life, so Christian man, having put off the old man, in Christ the second Adam, becomes a new man; having died, he now for the first time lives.

3. *The New Community.* If the New Age requires a new Man, both require a New Communtiy. How hardly had Jesus begun his ministry until he started gathering together a people of God: the four, the twelve, the seventy, the one hundred twenty, the three thousand, the number added day by day until the myriads from every tribe and tongue and people and nation had pressed in to be made a kingdom. The New Community, the Church, is likewise a miracle community. It is God who gives life to the dead and calls into existence the things that do not exist, who creates a people out of no people.

Since Christian man is a miracle man, any man may become a member of the New Community in whom the miracle of faith may be worked. You do not have to be a good man to become a New Man. Publican or sinner, Jew or Gentile, Greek or barbarian, slave or free—these previous conditions of servitude do not matter. For there is nothing to which a man can be enslaved from which he has not already been set free. Our Christian freedom is that though many, we are one body in Christ and individually members one of another. A community in *agape,* in love, we are free to serve each other in the communion of saints, in the *koinonia* of the Spirit.

4. But even more astonishing: the Isaianic prophecy of the creation of a new heaven and a new earth is even now taking place. The New Man and the New Community are being set in a cosmic context. The world itself is being renovated to provide a suitable setting for the New Age. What are the "nature" miracles, the healings, the resurrections in the gospels intended to mean but that the creation itself is being set free from its bondage to decay and is being prepared to obtain the glorious liberty of the children of God? "Behold, I make all things new" is the bold projection of a spiritual certainty that the great catharsis, the palingenesis, the cosmic renovation is even now taking place. The end is near when death, "the last enemy," will be destroyed and Christ will deliver the kingdom to God after destroying "every rule and every authority and power."

Fantastic, isn't it, this good news, this gospel in the New Testament? You know it isn't so, don't you? You too know that all things have continued as they were from the beginning, don't you? No New Age has really come, has it? And look at yourself. Are you a New Man? And what about the church of which *you* are a member, in which *you* work, which *you* see about you in any town? Is it really a *koinonia* in *agape?* No, alas, the world is not new; only perhaps old and tired; it's just like it was, you know that.

How many times in these recent tumultuous years have I heard older people say, "Things are so uncertain, I don't see what young people nowadays have to live for." Nothing to live for? Well—there's the Gospel.

ALUMNI NEWS

ALUMNI LUNCHEON

The annual ALUMNI LUNCHEON will be held on Wednesday, February 9, during Ministers' Week at Highland Park Methodist Church. Tickets may be had in advance by writing to the dean's office, or they may be bought through Tuesday noon of Ministers' Week.

CAMPAIGN NEWS

At the time that the JOURNAL went to press, a total of $1,887.50 *had been contributed to the Perkins Homiletics Fund for the current year. Since this is less than the School had anticipated in underwriting its annual budget, other alumni are urged to send in their contributions. Also there are three-year pledges made in* 1952 *that are not yet paid. A complete report will be made at the Luncheon during Ministers' Week.*

ALUMNI NOTES

1925. *Dr. A. W. Martin* of the faculty was married to Mrs. Lloyd McClure of Springdale, Arkansas on November 24. Billy Martin, an ex-student and a graduate from Union Theological Seminary, officiated at his father's ceremony.

1926. *Hubert C. Smith,* pastor of First Methodist Church, Brownwood was awarded the Doctor of Divinity Degree by Texas Wesleyan College in June.

1932. *Bishop Sante Uberto Barbieri* of Buenos Aires, Brazil, was elected one of the six presidents of the World Council of Churches . . . *Franklin S. Mosely* of Eutaw, Alabama is serving as president of the historical society of the Alabama Conference and is compiling a biographical directory of all preachers born in the state.

1933. *Samuel B. Bennett,* former pastor of the Vickery Methodist Church in Dallas, has been promoted to captain in the Chaplain Corps of the Navy.

1935. A $600,000 educational building is now under construction at University Park Methodist Church in Dallas, where *Alsie Carleton* is pastor . . . *J. Chess Lovern,* pastor of First Church, Lubbock, delivered the main address at the McMurry College's Thirty-second annual opening exercises Monday, Sept. 13.

1939. First Methodist Church, Pampa, Texas, is now supporting Mr. Boyd Ray Reedy a missionary to Japan. *Woodrow W. Adcock* is pastor . . . *William D. Bray* continues to write enthusiastically of his work in Kwansei Gakuin University in Japan . . . *C. C. Sessions,* superintendent of the Gatesville district of the Central Texas Conference, was awarded the Doctor of Divinity Degree by Texas Wesleyan College last June. Mr. Session's son, Jimmy, is a freshman at SMU this fall.

1941. *Robert E. Ledbetter, Jr.,* associate director of the Bible Chair at Austin will

soon have more adequate accomodations for his teaching since ground has been broken for the new Bible Chair . . . *Perry A. Rowland* has 13 lay speakers ready for assignment from his church in Neosho, Mo. The group includes an engineer, insurance man, salesman, funeral director, lawyer, county superintendent of schools, newspaperman, and chiropractor . . . . *Dr. Hebert E. Stotts* of Iliff School of Theology was one of the speakers at the recent convocation on Town and Country work at Salina, Kansas.

1944. Lovers Lane Methodist Church, Dallas, *Tom Shipp,* pastor, is ready to begin construction on a $500,000 completion of the master building plan.

1946. Construction was begun sometime ago on an inter-denominational student center and chapel at the University of the Philippines where *Dick and Mary Bush* represent Methodism.

1949. *Carrol D. McLaughlin* of Highland Park Church, Topeka was a fraternal delegate to the Central Kansas Conference from his own Kansas Conference . . . *Gordon Patterson* has moved from his position as Administrator of the Montana Deaconess School, a children's home, to Epworth Methodist Church in Kalispel, Montana.

1950. *Bob Breihan* is on temporary leave from the Wesley Foundation at the University of Texas for a special mission assignment to the Philippines . . . First Methodist Church, Alvarado, Texas where *G. W. French* is pastor is supporting Rev. and Mrs. Arnold Lewis in Brazil . . . *Donald Simms, Jr.,* pastor of Anthony Methodist Church, Anthony, New Mexico-Texas, was a visitor during the entire Assembly of the World Council of Churches in Evanston last summer.

1951. *Mr. and Mrs. John Fluth* announce the arrival of John Adam Fluth, Jr.

1952. Good reports have come to us concerning the work which *John W. Hassler* is doing at Magnolia, Arkansas. His wife, *Eloise Nelson Hassler,* completed her Master of Religious Education degree last summer . . . *Hobart Hildyard,* of the East and Tecumseh churches in Topeka, was a fraternal delegate to the Central Kansas conference last October . . . *Mr. and Mrs. Dwight Kintner* have received visas for their work in India, after completing work in the Kennedy School of Missions at Hartford Seminary. They will be supported by Grace Church, Dallas, *Frank Dent,* 1931, pastor, and Arlington Heights Church, Fort Worth, C. A. Sutton, pastor . . . *Norman W. Spellman,* of Robstown, Texas, was awarded one of the five Dempster Graduate Fellowships for 1954-55. This is the first year that these special fellowships have been awarded by the Department of Theological Schools. Spellman is studying Church History at Yale University.

1953. *Ray Hart,* a graduate student in theology at Yale University, was also awarded a Dempster Fellowship for the current year. No other seminary was similarly honored in having two of its graduates as recipients of these Fellowships . . . *Howard Ramsey,* a graduate both of Perkins and of the College of Arts and Sciences, was the recipient of one of the Moore Fellowships, awarded by Perkins School of Theology. Ramsey is studying New Testament at Union Theological Seminary.

1954. *Richard Fly,* who underwent major surgery a few months ago, is recuperating while continuing to serve as associate pastor at First Church, Harlingen, Texas . . . *Albert Lindley* is enjoying a new parsonage recently completed at New Deal, where he is pastor . . . A similar pleasure has come to *Robert Monk,* through the completion of the Wesley Foundation's parsonage at Texas A. & M. College . . . *Lee Reiff* was the other recipient of the Moore Fellowship for the current year. He is beginning his graduate study at Yale this year.

The following men served as conference representatives in the current Alumni Fund

drive: *Lewis N. Stuckey,* Tyler Street, Dallas, General Chairman (1916); *Albea Godbold,* St. John's, St. Louis, St. Louis Conference (1923); *Gaston Foote,* First, Fort Worth, Central Texas Conference (1924); *Kenneth Pope,* First, Houston, Texas Conference (1924); *Neill Hart,* First, El Dorado, Arkansas, Little Rock Conference (1928); *W. Henry Goodloe,* First, Fort Smith, North Arkansas (1930); *Eugene Slater,* Polk Street, Amarillo, Northwest Texas (1932); *Ennis Hill,* First, San Angelo, Southwest Texas (1933); *Nuel Crain,* Wesley, Oklahoma City, Oklahoma Conference (1933); *Walter Rabb Willis,* Trinity, El Paso, Texas, New Mexico Conference (1935); *Earl Hoggard,* Floral Heights, Wichita Falls, North Texas Conference (1936); *W. E. Trice,* University, Baton Rouge, Louisiana Conference (1938); *Monk Bryan,* First, Maryville, Missouri Conference (1938); *Leonard J. Smoot,* First, Coffeyville, Kansas Conference (1940); *Shrum Burton,* St. Paul's, Springfield, Southwest Missouri Conference (1940); *Robert E. Matthews,* First, York, Nebraska Conference (1942); and *Clarence Borger,* First, Newton, Central Kansas Conference (1942).

IN MEMORIAM

BISHOP HOYT M. DOBBS, *Dean of the School of Theology,*
1917—1920
December 9, 1954

RAYMOND V. HORN, *Pastor at Plano, Texas*
Class of 1951
December 14, 1954

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE LORD'S HORSEMAN
JOHN WESLEY THE MAN

By Umphrey Lee. New York, Nashville and Dallas: The Abingdon Press, 1954. 220 *pp.* $2.75.

Dr. Lee's excellent study of John Wesley the Man was so widely read and appreciated at its first printing by the Century Company in 1928 that it needs no introduction or recommendation to an older generation of Methodists. It is, however, the good fortune of the contemporary generation that Dr. Lee and the Abingdon Press have reprinted the work, with only slight modifications in the body of the text. Some ninety pages of appendices published in the earlier edition, presenting documentary material on Wesley's love affairs, have not been reprinted, no doubt properly, although Wesley's women-problems remain persistently fascinating to biographers, in part because they offer to the spectator and non-participant almost the only occasion for humor in the busy life of this intense and solemn-minded man.

Readers of the JOURNAL do not need to be informed about Dr. Lee's qualifications for writing a life of Wesley: his comprehensive knowledge of the eighteenth century, his lifelong study of the total body of Wesleyana, his mastery of historical methodology, his devoted interest in Methodism past and present, his sympathetic and human approach to the religious life, his own keen enjoyment of and delight in everything that touches the Wesleys, and his constant awareness of the fact that for the most part the problems which John Wesley faced and made pronouncements on are the same problems which the church of today faces. Not infrequently, indeed, is the modern reader surprised at the clarity, the ultimacy and the aptness of John's pronouncements, making them as relevant to our situation as to his. The church universal still has to learn from him.

Dr. Lee writes so well that the reader wants more. How enjoyable would be an additional chapter in which Wesley's literary style was analyzed, by way of comparison and contrast with his contemporaries, as a datum for characterizing Wesley the man. The literary style, too, is the man. John's reworking of George Herbert, to the great distress of literary purists; his astonishing omissions and radical changes, frequently improvements, in his translations of German hymns; his ideas on poetry, particularly on his and Charles' as printed in their hymnals; his dominant role in the publication of hymnals and in his control of the singing of his people; his terse and vigorous Churchill-style in the introductions to some of the larger hymnals and elsewhere; his contrast with the Gibbon-style—all these mark Wesley out as a very distinct type of Englishman, a man with a cutting edge which cleaves history.

Fred D. Gealy

INTERPRETING THE BIBLE TO YOUTH

By James T. Carlyon, New York, Nashville and Dallas: Abingdon Press, 1954. 155 *pp.* $1.00.

This is a very timely volume in its attempt to speak directly to the church lay worker's need of guidance in the use of the Bible with youth. Not much help of this specific nature is available, especially for this age group. Dr. Carlyon's volume will receive the same sort of welcome and response among workers with youth, as for many years has Ethel Smither's volume on THE USE OF THE BIBLE WITH CHILDREN.

In general, the interpretation of Biblical thought represented in Dr. Carlyon's book is that of a critically-minded liberal, giving the fullest attention to many of the problems that shut off the modern mind (particularly of youth) from seeing the relevance

of the Biblical witness to contemporary issues of life. The author thus encourages the reader to consider the use of a translation of the Bible that speaks in the modern vernacular, and to make clear to youth that "these ancient Biblical writers were dealing with the very issues that still call for solution in our own age." These injunctions must be carried out, says Dr. Carlyon, if the Bible is to "compete with the popular literature of the day," and to be known among youth as "one of the chief bearers of the values we cherish" in our democratic way of life.

Though Dr. Carlyon strongly affirms the lay worker's right to "teach on the basis of what authority he has acquired," still he rightly places a heavy burden of responsibility on the minister of the local church as the one who is trained to give assistance in the needed interpretation of Scripture. Through his training and experience, the minister becomes the one person best able to make available resources that represent the efforts of contemporary biblical scholarship.

Beginning with the very first chapter, and continuing consistently through the entire discussion, Dr. Carlyon gives specific and very practical suggestions to the teacher for use of Biblical materials. Important areas of discussion are: development of the Biblical materials, the variety of literature to be found in the Bible, the relation of modern science to the biblical witness, the miracles and problems centering in them, and the use of the Bible for devotional purposes. The author tries to distinguish materials and approaches to study with respect to varied interests and concerns of the Intermediate, the Senior High Youth, and Older Youth. In each of these age levels, he suggests biblical data that will be most helpful and of greatest interest to youth, speaking directly to life issues within their experience—to the end that any teaching of the Bible may serve to make Christianity become for youth a "living faith."

The many helpful suggestions made by Dr. Carlyon center in what he considers the particular ends of education in religion:

1. Seeing knowledge of the Bible as necessary if youth are to be culturally at home in this Christian world.

2. Since Christianity is a "book religion" and a "church religion," quite as much as a personal experience, then the Bible as the "Book of the Church" is necessary to lead to membership in the Church.

3. To establish a basis of faith through Christian doctrine representing Christian answers to pressing questions of human need, the Bible is primary in that it sets up our Christian standards of judgment.

4. It must be our purpose to help create a Christian philosophy of life that centers in religious and spiritual devotion directed toward Jesus Christ and the will of God made manifest in him.

5. We must guide youth in personal Christian commitment as "persons-in-relation-to-God," making youth spiritually sensitive to the presence and reality of God.

In achieving these ends, a strong plea is made for using the biblical materials in larger sections rather than the usual tid-bit form, giving full attention to the setting and situation in which any particular witness is made. This will give the Bible the opportunity to "speak for itself" and to bear a more complete witness to its own inherent truth and message. In getting at this message, he calls the worker to the responsibility of evidencing concern for the "best ways of learning" rather than for the surest method of teaching. He further encourages the teacher to find a place for a variety of approaches, such as memory work, lecture, dramatic presentation, audio-visual aids, and problem-solving that centers in personal problems as well as issues of faith.

This volume will find a welcome place on the desk of many ministers and laymen seeking guidance in making the Bible relevant to the lives of the youth of our churches. And it will render valuable service to teacher and learner alike in its convincing and practical insistence that "the Bible is the Book of Life, both in the sense that it came out of vital experiences of normal people and also in that it has a direct and meaningful reference to living persons today." Charles H. Johnson

THE HISTORY AND CHARACTER OF CALVINISM

By John T. McNeill. New York: Oxford University Press, 1954. 466 *pp.* $6.00.

This excellent book was finished here at Perkins last Spring while Professor McNeill was Visiting Professor of Church History; the preface is subscribed "Dallas, March, 1954." There is something appropriate about such a book on Calvin and Calvinism coming from a member of our faculty, for it has been conceived and written in a truly ecumenical spirit. Moreover, we Methodists need to learn more than most of us know about Calvin and Calvinism—so that, for one thing, we might better understand that interesting statement that appears in the Minutes of John Wesley's Second Conference (1745): "The true Gospel lies very near, within a hair's breadth, comes to the very edge of Calvinism." For such an introduction to Calvinism at its best, this book is far and away the best thing in its field.

Prof. McNeill uses a broad canvas on which to sketch the complex phenomenon of Calvinist (or Reformed) Christianity. He begins, rightly enough, with a rise of Protestantism in Switzerland and France *before* Calvin, under the leadership of men like Zwingli, Bullinger and Bucer. In many ways, this is the most original section in the book for it sets in really clear and plausible light a chapter in Church History that is normally hidden in the shadow cast by the brighter light of Luther and Calvin. Part II is devoted to Calvin himself and is a very careful and intelligible account of his development, "conversion," and his reforming career at Geneva. It is a standard practice in Calvinist books on Calvin to defend Calvin's uncommon rigor and vigor as the public conscience of Geneva from 1541 to 1565. McNeill sets out all the evidence with both candor and sympathy, but is nowhere blind to the fact that Calvin had an ungovernable temper and, what was far worse, took himself with such deadly seriousness that he identified criticism against *himself* as rebellion against God for whom he was spokesman (and who *dared* to doubt it?)

Part III reviews the spread of Calvinism throughout Europe and Colonial America. This is a painstaking survey; but it makes truly fascinating reading because of its easy mastery of both intricate detail and broad outline. The various parts of this story have been told before, but I do not know of any comparably full account of the whole process by which Calvinism—more than any of the other types of classical Protestantism—moved with such dynamic force and effectiveness across political and cultural lines in both Europe and America. Reading it with any insight at all poses a nice problem to those who think that Calvinism, because of its relentless stress on the sovereignty of God, is—or ought logically be—a passive affair, in which stress on the primacy of God cuts the nerve of man's moral effort."

Part IV is devoted to "Calvinism and Modern Issues." Despite its thoughtful and ecumenical approach, this is the least successful section in the book. McNeill's great *forte*—in which he has few equals—is historical reconstruction: the reliable representation of the significant past, so that the reader is brought near the event as if he, too, were a participant observer. His interest in theological and philosophical analysis, as such, is less sustained and penetrating.

This overall picture of the place of Calvinism in the Western world since the Reformation is truly impressive. We can see, for example, how close Lutheranism and Calvinism have always been and yet how radical and far reaching the residual differences between them. Again, we can see how and why the Calvinists turned against the Anabaptists; yet we are not asked to condone their fierce religious intolerance. We can see also how Calvinism-turned-Puritan could generate civil war in England and a new kind of civil order in America. Finally we can recognize that "Calvinism" itself is a misnomer. To be sure, John Calvin was the purest exemplar of the general type of Reformed Christianity to which he belonged but the type is more varied and resourceful than the exemplar himself and draws on other sources of strength in addition to him.

The heart and soul of "Calvinism" is summarized quite simply in the famous first question and answer of the Westminster Catechism: "What is the chief end of man?" Answer: "To glorify God and to enjoy him forever." Some Calvinists, as we know, have worked hard at the first half of this project and ignored the second. Some of us non-Calvinists have reversed the order and concentrated on the last half! McNeill's story of Calvinism puts the two halves in proper balance and can teach us Methodists much that would make us better Methodists and Christians. In a memorable sentence, he says: "Calvin remained a man astonished by the mercy of God—mercy wholly undeserved and beyond man's earnings!" But this could be as well said of Wesley—and of every evangelical Christian. When such astonishment turns to gratitude and gratitude turns to loving service, we then have the Gospel at work in human life.

There are several minor points at which McNeill's treatment is inadequate: for example, the treatment of Martin Luther leaves him a strangely shadowy figure; the Radical Protestants are not amply interpreted; Calvin's relation to the Sozzini goes unexplained; Richard Hooker is strangely underestimated; the influence of Calvinism in the Evangelical Revival in England in the 18th Century is over-estimated; the references to Pierre Bayle (p. 253) and to David Hume (p. 394) are likely to mislead the non-specialist; finally there are four apparent typographical errors (pp. 239, 322, 414 and 429), which can be corrected in the next edition. And there will have to be a second edition, for this will surely remain the standard book on Calvinism for many years to come. It deserves wide currency and careful reading. Albert C. Outler

A HISTORY OF THE ECUMENICAL MOVEMENT

Edited by Ruth Rouse and Stephen Charles Neill. Philadelphia: Westminster Press, 1954. *vviv* + 822 *pp.* $9.00.

Edited by Stephen Neill, a bishop of the Church of England, and Miss Ruth Rouse, formerly president of the World Young Women's Christian Association, this work was enterprised and carried through by the World Council of Churches. The Ecumenical Movement is here presented under sixteen phases, or sub-heads, as indicated below, each written by a competent scholar, and coming from the major Christian denominations.

Introduction: Division and the Search for Unity prior to the Reformation
The Ecumenical Idea and Efforts to Realize it, 1517-1618.
Ecumenical Activity on the Continent of Europe in the seventeenth and eighteenth centuries
Ecumenical Movements in Great Britain in the seventeenth and eighteenth Centuries
The Orthodox Churches and the Ecumenical Movement prior to 1910
Christian Unity in nineteenth-century America
Approaches of the Churches towards each other in the nineteenth Century
Voluntary Movements and the changing Ecumenical Climate
Ecumenical bearings of the Missionary Movement and the International Missionary Council
The World Conference on Faith and Order
Plans of Union and Reunion, 1910-1948
Movements for International Friendship and Life and Work, 1910-1948
Other Aspects of the Ecumenical Movement in the twentieth Century
The Roman Catholic Church and the Ecumenical Movement, 1910-1948
The Genesis of the World Council of Churches

This volume is more than a "history." It traces the idea of the Ecumenical Movement from the days of Luther to the present. As illustration of the earnestness of the leaders, and the conception of unity held, the authors quote sufficiently lengthy excerpts from the sources as to enable the reader to catch something of the real spirit of those who, in different periods and under varying circumstances, have promoted

the watch-word of the Master, "that they all may be one."

The work is not an essay on ecumenics, nor does it sum up in a chapter the substance of the growing ideal of Christian brotherhood. Apparently the purpose of those who planned the volume was that it could be a source-book for the movement which, along with the increasing economic and political unity of the race, is drawing Christians together in spirit. It is in no sense a propaganda presentation, promoting the slant of any single denomination. Out of the record which it presents students may enlarge and establish their understanding, and therefore be able to interpret this sustaining ideal of the genuine spiritual oneness of all who truly seek to love God and serve their fellows. Robert W. Goodloe

THE TRUE AND LIVELY WORD

By James T. Cleland. New York: Charles Scribner's Sons, 1954. 120 *pp.* $2.50.

The preacher is in the middle. On one side is the Word of God expressed in the Bible and theology. On the other hand is the Word of the World, the World being society organized without effective reference to God. It is the preacher's work to interpret God's Word through the person that he is and through the words that he speaks (conversationally, simply, picturesquely), so that his people may live as members of the Church which is the "colony of heaven—renewing their vision and strength in the community of worship that is over against the World, and returning to the World to witness transformingly in their daily living. Basic to preaching is the World-view implicit in God's Word. The preacher both converts his hearers to this Word-view, and helps them to a fuller knowledge of it. "That is why regular pastoral preaching must be teaching (didache) as well as proclamation (kerygma)."

James T. Cleland, Professor of Preaching in the Divinity School of Duke University, who is a civilized Christian, demonstrates in this book on preaching that the subject can be discussed with delightful literacy and vigorous piety at the same time. He concentrates on the content of pertinent preaching, but does not neglect to give specific and usable suggestion for the preparation of effective sermons. This book will be of practical and immediate value to men long in the ministry, as well as to seminarians, as a review of basic principles and as a guide to concrete steps for the improving of their preaching. It is a "perspectival book"—one that is worth owning and having readily at hand for occasional reading in whole or in part to help keep spirit, thinking and practice right.

Joseph D. Quillian, Jr.

BIOGRAPHICAL PREACHING FOR TODAY

By Andrew W. Blackwood. New York, Nashville and Dallas: Abingdon Press, 1954. 224 *pp.* $3.50.

The success of the method of preaching that this book advocates would seem to be assured because of divine sanction. The author states: "Biographical preaching does not afford a quick, infallible remedy for all the world's ills. Only God can cure them, and at times he may use other means. Just now He appears to be calling every pastor to a large and varied use of biographical sermons." The book that "tells how" certainly must share at least modestly in the blessing that is implicit in the call.

In the run of an uninteresting, "sampler" presentation, the impression of the potential value of biographical preaching lies in its possibility for presenting faith in God and response to Him in a strikingly interesting way—a way that is most likely to communicate such faith from person to person. Especially should this method appeal to "men and boys," to those outside the Church, and to nominal members.

Biographical preaching may be aided by contemporary illustrations. "Whenever a pastor needs a modern example of biblical truth, he can turn to a life of Sir William Osler, William Allen White, editor of the Emporia Gazette, or some passing hero in baseball." However, a preacher must know the fields from which his examples are drawn, as unintentionally attested by the

author's observation: "According to a leading sports editor, professional wrestling has become one of the chief attractions for men who enjoy television. Any such hearer will understand what the coming sermon says about prayer as wrestling with God." The comical sham battles that constitute the wrestling in which many televiewers are so strangely interested are not likely to illustrate either the earnestness of prayer or the dignity of God.

The most helpful chapters in the book are the one which deals with the need for lively imagination and simplicity in biographical preaching, and the one which gives six tests of the soundness of a completed sermon.

This book should prove of moderate value to those preachers who wish to secure a general background for biographical preaching, and who need rather voluminous suggestions for specific sermon subjects and texts.

Joseph D. Quillian, Jr.

A FAITH TO PROCLAIM

By James S. Stewart. New York: Charles Scribner's Sons, 1953. 160 *pp.* $2.50.

The purpose of the lectures that constitute the book is "to focus attention on the essential message of our evangelism." The five chapters deal with the proclaiming of the Incarnation, Forgiveness, the Cross, the Resurrection and Christ. The essential message which is the common content of the "proclaimings" is the *kerygma*—the proclamation "that prophecy was fulfilled, that in Jesus of Nazareth, in His words and deeds, His life and death and resurrection, the new age had arrived; that God had exalted Him, that He would come again as Judge, and that now was the day of salvation." The facts of the proclamation are underscored as historic, unique, and eschatological. However, recounting the facts alone will not convey the essential message. "Christian preaching begins only when faith in the message has reached such a pitch that the man or the community proclaiming it becomes part of the message proclaimed . . . so that every time the message is told, the whole situation is charged with the supernatural, the whole redeeming energy of the eternal is concentrated, Christ Himself is veritably at work, and the Cross and the Resurrection are no longer past events but present realities in which the living God meets men and challenges them to decision."

Dr. Stewart is at his best when he is witnessing to the essential message in and of itself. He then is profoundly illuminating and persuasive. He is at his worst when he is railing with the defensive offensiveness of Germanic theological argumentation against any possible understanding of the Gospel other than precisely the one that he is presenting. His impact, both positively and negatively, is not unlike that of Emil Brunner, whom he liberally quotes.

The greatest unfulfilled need of the book is fair and adequate treatment of the world-view implicit in the *kerygma.* The outstanding point of question for most American readers probably will be the near-strident but inconclusive insistence upon an understanding of sin and evil as stemming from extra-human, mysterious, demonic powers of darkness. The principle value of the book is that it cannot be read neutrally. The reader has to respond in such a way that his own understanding in faith is clarified and strengthened, both in agreement with and in opposition to Dr. Stewart's presentation.

Joseph D. Quillian, Jr.

MEN OF HIGH CALLING

Edited by Charles Neider. New York, Nashville and Dallas: Abingdon Press, 1954. 238 *pp.* $3.50.

This anthology is based on the implicit thesis that we often see ourselves more clearly by looking at others than by looking at ourselves. In them we see the men that we are and the men that we ought to be. The thesis is effectively and interestingly sustained through the fourteen tales, parables and biographical episodes that constitute the anthology. These stories concerning preachers, priests and rabbis are drawn from classics, near classics and may-become classics, so the value of the book in which the

stories are brought together is more than a passing one. In addition to its apparent attraction to "men of the cloth" for their information, entertainment and benevolent rebuke, it is the kind of book of good taste, insight and interest that makes an especially satisfactory gift to a friend who is at home with both religion and literature.

The narrators are Sholom Aleichem, J. M. Barrie, Stephen Vincent Benet, Henry Cuyler Bunner, G. K. Chesterton, S. R. Crockett, Lloyd C. Douglas, Nathaniel Hawthorne, Katherine Lyon, Ian Maclaren, John W. Thomason, Jr., Leo Tolstoy, and Franz Werfel. Joseph D. Quillian, Jr.

RELIGION AND ECONOMIC RESPONSIBILITY

By Walter G. Muelder. New York: Charles Scribner's Sons, 1953. *xvii* + 264 *p.* $3.50.

Frequently laymen inform their pastors that discussion of economic issues is beyond the pale of the church. Often heard is the query: "Is the church competent to speak on economic issues?" If the pastor has read Dean Muelder's book the answer to this question can be in favor of the church.

Being Dean of the Boston University School of Theology has not deterred Mr. Muelder from rendering valuable service as Professor of Social Ethics. This volume makes a significant contribution toward delineating the difficulties involved in achieving the responsible society. In spite of the hazards in the field this work displays a guarded optimism. Underlying the whole is the personalist metaphysic usually associated with Boston University.

Within the relatively short compass of this book is included the entire area of religion's involvement with economic life. Relevant passages of Scripture are cited. Selections are presented from Reformation leaders, papal encyclicals, and prophets of the social gospel. Vocation is presented as the theme of the Christian in his economic order. The chapter "Religious Concept of Property," presents a refreshing view of stewardship (although the word is not used) which escapes the jaded cliches of financial campaigns. The segment on the "Gospel of Wealth" should be read as an antidote to the pious platitudes presented in *Christian Economics.*

Without being technical the book gives an excellent coverage of current economic thought. Surprisingly, one finds no mention of cooperatives nor Keynes. Neither is Harry Schwartz mentioned in the section on Russia's economy. (The section on Russia lacks unity and is frequently irrelevant to the rest of the book.) The values, however, of the chapter on collective bargaining are so great as to compensate for the minor flaws. Any Christian interested in money should read this book. Douglas Jackson

THE SOURCE OF WESTERN MORALITY

By Georgia Harkness. New York: Charles Scribner's Sons, 1954. 257 *pp.* $3.50.

This latest book from the pen of Dr. Georgia Harkness ranges far back into history. The ethical systems of "primitives," ancient Egypt, Babylon, Israel, and Greece are treated in summary fashion as a prelude to the rise of Christian ethics. This treatise pictures the natural question as posed by Miss Harkness is: "Are Jesus' teachings practical?" This question receives a traditional humanist answer from the author.

Although two anthropologists are listed in the bibliography it is safe to say that the author reveals no familiarity with the science. Her views of primitive morality and social organization are nineteenth century. She views polygamy as altogether an institution of lust. Her reference to the plural wives of David and Solomon evidence no undertaking of the political character of their weddings—even to the point of marrying the daughters of hostile kings so that the wife might also serve as hostage.

The style of the book is lucid, but not stimulating. References to Plato, Ezekiel, and Paul do not stir a desire to read these epochal figures. A reading of any one of these three might give some views contrary to the development outlined by Miss Harkness. Douglas Jackson

CUSTOMS AND CULTURES

Anthropology for Christian Missions

By Eugene A. Nida. New York: Harper & Brothers, 1954. *xiv* + 306 *pp.* $4.00.

In Dr. Nida's position as the Secretary for Translations with the American Bible Society, there is probably no fact that is impressed upon his mind more persistently than the utter necessity for understanding and respecting the diverse cultures of those to whom he wishes to minister in the name of the Christian religion. When offered as a guiding principle for all propagators of the Christian faith among alien peoples, this is a fact so simple and obvious that it would seem to be almost axiomatic; yet, the actual situation is so contrariwise that the present book must be acclaimed as the partial fulfilment of a long-standing and urgent need for a new definitive, well-documented exposition of this theme. For even though, as Dr. Nida states, "good missionaries have always been good 'anthropologists'," there still are always large numbers of well-meaning laborers under the cross who, because they do not understand the ways of those among whom they work, fall liable in some degree to the ready charges of the anthropologists that theirs is a culturally disruptive influence. Moreover, this charge remains in alarming proportions even when due allowance has been made for the overly-caustic criticism of many anthropologists, who thereby displays their own reprehensible lack of understanding of the Christian mission.

It is the author's endeavor, through the preparation of this admirable volume, to decrease the incidence of "tragic mistakes in cultural orientation . . . in the general pattern of missionary work" by alerting missionaries and missionary candidates to "the invaluable assistance which the science of anthropology can provide." To this end Dr. Nida has made a skillful analysis of the most relevant findings and methodological principles of the anthropologists and has set them forth in a clear, highly readable form. The relevance of these results of scientific research to the missionary program of the Church is illustrated largely by data and anecdotes collected by the author on his numerous visits to mission stations in some fifty countries during the last decade. Characterized by a calm attention to facts and a lively admixture of good humor, this is not an angry book calculated to inflame and embarrass those who inadvertently have erred in the performance of their good offices. The intent of this book is educative and constructive.

This book will prove to be a useful tool both to veteran and to novice missionaries. Its value in this respect is enhanced by the inclusion of a sound working bibliography of anthropological materials and an appendix setting forth some "practical suggestions concerning ways in which missionaries may acquire helpful anthropological background and field data." *Customs and Cultures* should also read by ministers and laymen as an aid in the development of a better informed approach to the Christian mission, for, after all, the burden of fulfilling that mission rests upon the whole Church, not alone upon its devoted and often harrassed laborers in far-flung fields. H. Neill McFarland

REVOLUTIONS IN MISSIONS

By Willis Church Lamott. New York: The Macmillan Company, 1954. *vii* + 228 *pp.* $3.50.

To the informed person even a summary perusal of the most obvious trends in the rapidly changing world scene indicates that the Christian Church has reached a very critical juncture in her response to "the apostolic compulsion to evangelize" — to make disciples of all the nations. In consequence of this fact, a "revolution" in the conception, in the techniques, even in some of the established goals of the Christian mission is taking place, and must continue, if the Church is to fulfill her mandate significantly in this perplexing new age.

It is the description of these changes and the prescription of still further modifications that Dr. Lamott has accepted as his task in this present volume. Concerning these difficult matters, he speaks with an

authority resulting from the experiences of many years spent as a missionary in Japan and as a professor of missions in this country. This reviewer is convinced that the author's analysis is accurate and that his recommendations are sound.

The eventual extent of this current revolution in missions may be charted approximately by spelling out the implications of a new terminology that has arisen. Instead of using the old phrase "foreign missions," enlightened persons now will speak of "the world mission of the church." Here actually is a radical shift of emphasis whose implications are numerous and involved. The emerging concept is that of a unitary task confronting the whole Church, whose field is one world, the evangelization of which begins at home. Wherein is this such a radical shift of emphasis? The present and future thinking about missions must center on the fact that the Church, charged with the responsibility for the evangelization of the world, is even now a world-wide fellowship—a *koinonia.* Within this "community of the redeemed" there is no place for paternalism, colonialism, deliberate superficial acculturation, and denominational rivalries. Many of the new evangelistic advances, indeed, must be spear-headed by the so-called "Younger Churches," supported significantly by our money, given without expectation of laudatory recognition, and by our personnel, serving not as supervisors but as fellow laborers.

Dr. Lamott has written a thought-provoking, informative, and challenging book for everyone who is genuinely concerned with the world mission of the Christian Church.

H. Neill McFarland

MAN'S QUEST FOR GOD

By Abraham Joshue Heschel. New York: Charles Scribner's Sons, 1954. 200 *pp.* $3.50.

The appearance of a volume whose content is described as "Studies in Prayer and Symbolism" is not apt to cause a great stir in the modern world. The readers of it are limited to the few professional religionists or to the fewer unprofessional who take seriously the title of this book, "Man's Quest for God." The major thesis of its author is just this fact—that modern man has no genuine desire to know God, and his efforts at best are inadequate. All of this is in the mood of most modern reflections upon religion today. The world is in a mess because man in his pride ignores God and relies upon himself. This is another in the "back to God" literature.

Dr. Heschel began his assault upon the secularism of modern man with his "Man Is Not Alone," subtitled "A Philosophy of Religion." Unfortunately, the subtitle was misleading for that volume was more in the nature of a meditation of a mystic than a philosophy by a philosopher. It mingled pious devotion with brilliant aphorisms and created a climate of religious ecstacy for those already committed. In the present volume the same method is used to relate man through prayer to an ineffable God. Since the author disavows logic and reason as instruments of knowing God, he is again appealing to the convinced.

The author is very disturved by the confusion of expression and empathy as the meaning of worship. The former is human, the latter is divine. The difficulty, he finds, is in man's thinking of God as a symbol instead of a reality. Thus the great emphasis today on a restoration of ceremonies and symbols instead of "mitzvoth," which are commandments from God. Man must pray not because it is good for him but because God demands it of him. In science, man knows reality through symbol, in prayer he lays hold of its essence. True prayer is achieved when the soul stands in awe before the wonder of the ineffable and is infused by a "radical amazement."

Like much of the recent literature in this field, the strictures upon philosophy and science are vigorous. Man has relied upon these weak reeds and the result is evident in the chaos of modern life. The author would disavow the title of mystic, but we cannot help designating him as such. In

fact he reveals a personal confession of the moment when he realized how futile were all the philosophies in answering the basic question of what God wants of him. It is almost the account of a personal conversion. Since Dr. Heschel is steeped in Chassidic and rabbinic literature, he draws heavily upon these to buttress his personal commitment.

If only the author had been content to offer us a piece of devotional literature, he would have enriched us where we are poor. But he essays to analyze the faults of modern society, modern man, modern religion, and often without the mercy of an ineffable God. This gets him into serious difficulties which make the book of questionable value. How does he know that an ineffable God demands with equal weight that man both love his neighbor as himself and that he observe the seventh day as holy? Like others of the same theological stripe he purports to know what they call the unknowable. It is one thing to recognize the limitation of our human knowledge, but it is presumption to assert with certainty the nature of the unknown. A mystical experience is genuine and real for the one who experiences it. But to build a program of religion for all men upon this one esoteric event is nothing less than unadorned pride.

Modern man faces a serious problem in his quest for God. The bridge which leads between him may be crossed in a number of ways, by the mind, by the heart, by the deed, by ritual, and by revelation. It is unwise to belittle all but the one we are addicted to or moved by. Isn't it better to find in all of the man added insight into the nature of the reality that is God? We will just have to accustom ourselves that at best and with all of our resources we can never know all of God. But we ought not to be disheartened by our limitations. We can know enough with which to give meaning to our journey through life. Our author tells us that "religion lives in the depth of certainty." It ought to be possible to live nobly with less. Levi A. Olan

JEREMIAH
Chronologically Arranged, Translated, and Interpreted

By Elmer A. Leslie. New York, Nashville, Dallas: Abingdon Press, 1954. 349 *pp.* $4.75.

Professor Leslie has given us here one of the clearest, and certainly most attractive interpretations of Jeremiah and his book. It is infused with Professor Leslie's own fine insight and sensitivity. He feels the wistful, haunting charm of the poetry of this prophet. He says, "As a poet he is unsurpassed among the writters of the Old Testament"—high praise indeed, when one recalls the amazing flights of spirit of the Hebrew poetic genius. His interpretation of Jeremiah's "confessions" is especially to be commended for its understanding and for a frankness that does not seek to cloak the vindictiveness of this ancient saint.

The book is organized on a chronological scheme, the effort being to arrange the oracles in the order of their actual delivery, or at least within the succeeding periods of the deepening tragedy of the Judean state. It is a very dificult undertaking, in which finality is impossible. But on the whole the result is as good as may be hoped for. A chapter on "Supplements and Adaptations from the Diaspora; 587-200" serves the necessary purpose of reminding the reader that the Book of Jeremiah, like every other prophetic book of the Old Testament, is composite, having come to its present state through a long process of growth. Here again there is no agreement as to the total of this secondary material in the book; but the problem has been handled with care and caution.

It is a book meriting very cordial endorsment. The general Bible student and the specialist alike will find it a rich storehouse of interpretation. William A. Irwin

THE SONG OF SONGS

By Robert Gordis. New York: The Jewish Theological Seminary of America, 1954. 108 *pp.*

Everyone is familiar with the variety of views about this, the most perplexing little

book of the Old Testament. It is claimed to be a drama; a lyric celebration of a notable historic event, perhaps in the life of Solomon; an allegory of the love of God; a survival of ancient pagan cult songs; and a collection of wedding songs. The mystery remains, and is intensified by questions about the date of the book, hazy as its historic references are.

One of the advantages that Dr. Gordis brings to his task is his Jewish heritage which contributes scope and historic perspective to his discussion. His conclusion is that the book, like Psalms and Proverbs, is an anthology. It has a nucleus from the time of Solomon, to which various love songs have been added through the course of five centuries. Its unity, then, is of theme, not of authorship or of occasion.

Among subsidiary topics that enrich the discussion, Gordis treats of Hebraic and non-Hebraic elements in the book, "Some Stylistic Traits of the Song," and "The Song and Holy Writ." Perhaps most valuable is his section on "Symbolism and Esthetics in the Song." He points out that the frank description of the maiden's charms, so different from modern taste, must be surveyed against the temper of the ancient East. Also he manifests fine insight into the meaning of symbols that have contributed mystery and poetic charm to the book. It is to his credit that he has correctly understood the meaning of the "gazelle upon the mountains of spices," although his emendation in 2:17 to secure this meaning, is highly problematical. Rather it seems that the Hebrew text is correct. His treatment of the "little foxes," 2:16, and of the "mountains of myrrh and the hill of frankincense," 4:6, is right only in direction, not in detail.

A new translation and twenty pages of notes that amount to a modest commentary, add greatly to the worth of the whole. The same is to be said of the ample bibliography. One need have little hesitation in claiming that we have here the best treatment of the Song of Songs yet produced.

William A. Irwin

STUDIES IN ISAIAH

By Edward J. Young. Grand Rapids: William B. Erdmans Publishing Company, 1954. 206 *pp.* $2.50.

In this book Professor Young has collceted eight articles on a variety of topics connected with the book of Isaiah that were originally published in THE WESTMINISTER THEOLOGICAL JOURNAL. The longest is a survey of "The Study of Isaiah since the Time of Joseph Addison Alexander," originally published for the centenary of Addison's comentary on Isaiah, hence apparently some seven or eight years ago. It manifests well Young's familiarity with scholarly literature, yet it is not purely a historical sketch, but intentionally an interpretative one as well. Young's vantage point for his appraisals is his conservative theology. For him the course of scholarly development through a century has been one of accelerating decline as one after another long-cherished theory has been abandoned. Notably, the recognition of a "second" Isaiah, still worse of many other non-Isaianic elements in the book, has been a deepening aberration arrested only slightly by Torrey's argument that these later chapters are Palestinian and the work of a single author. Some of his judgments are especially disturbing. When he states that Sir George Adam Smith betrayed a "profound lack of exegetical ability" one is impelled to remind him that "With what judgment you judge you shall be judged."

But in any case we may well be grateful to Young for his clear and unequivocal presentation of the divergence between the traditional and the more liberal methods of study of the Bible. He concludes the essay on Alexander with an appeal for a new commentary on Isaiah which should embody two major features; (1) it should proceed from and embody conservative theology; and (2) it should "once and for all . . . break with the view that the expositor's task is to discover the *Sitz in Leben* (or the historical background) which supposedly gave rise to each prophetical utterance." This is an attitude that is almost incredible today.

The essay on "The Immanuel Prophecy," pages 143-198, provides ample illustration of Young's facilities and methods—his conclusion does not specially interest us, for obviously he is convinced that the passage is a prediction of the virgin brith of Jesus. He spends some time in the historical situation, i.e. the *Sitz im Leben* of the prophetic utterance! He turns to some careful examination of the wording of the oracle; the term translated "shall conceive" really has no time reference; in Gen. 16:12 the context shows that it refers to the present, but in Judges 13:3ff, it refers, with equal clarity, to the future. Young proceeds, "In the light of these two passages we would interpret Isaiah 7:14 as having present reference . . . 'The virgin *is* with child' . . . it is this we must do if we are to be faithful to the original"—and this notwithstanding he has just now correctly stated that "the original" does not make the time clear! He proceeds, "It was in vision therefore that the prophet was permitted to see the virgin." How so? What evidence that "vision" had anything to do with it?

Then he moves on to a study of the word *almah,* pointing out correctly that the word is used of a young woman—"maiden or damsel " he says—and in *some* cases the *almah* was a virgin. He is much concerned to emphasize that the evidence does not show that in any passage she was already married. But he does admit that in Proverbs 30:19 she my have been a "woman . . . who was evil." It is all excellent and cogent support for the rendering in RSV, "Behold a young woman shall conceive." But by some strange slip of logic, suddenly we are confronted with the position that *almah* is the only word that unmistabably indicates a virgin! The rest is easy; Isaiah used this word in prediction of the virgin birth!

Where is Young's concern that interpretation must proceed from the Biblical text, not from the interpreter's bias? But at the least he has well demonstrated why it is that hosts of thoughtful persons have been compelled to abandon traditional dogmas.

William A. Irwin

THE MESSIANIC PROPHECIES OF DANIEL

By Edward J. Young. Grand Rapids: William B. Eerdmans Publishing Company, 1954. 88 *pp.* $1.50.

Professor Young of Westminster Theological Seminary is well known as foremost among present-day, conservative Biblical scholars. It is a repute he well deserves; for to an impressive command of relevant knowledge he adds a sweet reasonableness that is disarming.

The present book has many features that win hearty approval. It is a delight to find Young at one perplexing point after another turning his back on dogmatic certitude, invoking instead the scholar's right and duty to admit ignorance of a satisfactory solution. His demand that interpretation must proceed from the Biblical text, not from the interpreter's presuppositions, merits likewise enthusiastic endorsement. Most of all, his repudiation of the theories of the "dispensationalists" is to be cordially approved; at this point more liberal scholars will gladly align themselves with Young and his colleague Allis.

After some little introduction in which Messianic prophecy, in typical traditional fashion, is traced all the way back to the curse on the snake in Gen. 3:15, and in which the critical problems of the Book of Daniel are given brief attention, Young undertakes his major theme. Basing his argument on Dnaiel 7 and 9, he works through to the expected conclusion that notwithstanding the obscurity of references to a personal Messiah, these chapters do speak with conscious intent about Jesus, and such is their true interpretation. Again a commendable feature is his avoidance of dogmatic exactitude; for he refuses to align himself with theories that would set a precise date for events that he believs the chapters foretell. However, his restraint in one regard seriously weakens his case, for he has no explanation of the half "week" that follows the event which he identifies with the Crucifixion (and the destruction of the Temple, which coming only a few years later is dated by him in the same prophetic

period). He says the important matter for the author—whom Young never doubts is Daniel—is not the termination of the "weeks" but the remarkable events that transpired within them. Yet it is patent that his view is wrong. Like that of any other interpreter, his theory must explain the entire period of "seventy weeks" or else be adjudged erroneous. At numerous other points as well, it is apparent that Young follows a line that is quite wrong.

Basic in Young's approach is a repudiation of all possibility of factual error in the book. Apparently he justifies such course by the argument of Robert Dick Wilson, who undertook to demonstrate its historical accuracy. But Wilson was notorious for incorporating his biases into his conclusions. If Young would do better he must proceed on the basis that a conviction of Bible infallibility must be the result, not the beginning, of careful, objective examination. We may approach this literature, in the first instance, only with the simplest presuppositions that permit us to study it as apparently a product of the ancient Near East, and susceptible of understanding by normal human processes. From that point we may go on just as far as valid evidence will take us, but no farther.

Young's book fails completely to demonstrate that the visions in the Book of Daniel relate in their first and immediate meaning and relevance, to anything other than the persecutions initiated by Antiochus Epiphanes in 168 B.C. William A. Irwin

THE INTERPRETER'S BIBLE

Volume IX, Acts and Romans. New York, Nashville, and Dallas: Abingdon Press, 1954. *ix* + 668 *pp.* $8.75.

This, the sixth volume published in this great series, deals with two of the most important books of the New Testament. Much of the importance of Acts lies in the fact that it gives us our first picture of Christian beginnings; Romans is chiefly significant because in a very real sense it marks the beginning of Christian theology. As in the preceding volumes the work here is done by scholars thoroughly competent. The introduction and exegesis of Acts are written by G. H. C. Macgregor, Professor of Divinity and Biblical Criticism at the University of Glasgow, and the exposition by Theodore P. Ferris, Rector of Trinity Church, Copley Square, Boston. John Knox, Professor of Sacred Literature at Union Theological Seminary writes the introduction and exegesis of Romans, while the exposition is done by Gerald R. Cragg, Minister of Erskine and American United Church, Montreal—though this does not agree with the notice on the jacket.

Problems abound in Acts. Available data permit only tentative answers to critical question. Macgregor's answers are neither new nor final, but they are scholarly based and attractively presented. Concerning Paul's trips to Jerusalem—one of the most debatable New Testament problems—Macgregor is reasonably sure that the visit recorded in Galations 2:1 is to be identified with the "famine visit" of Acts 11:30 rather than with the "conference" trip of Acts 15; his presentation, while attractive, is not quite convincing. As regards chapter 15, which "has raised more problems than any other in the book of Acts," he feels that the difficulties largely disappear when it is remembered that the author is dealing not with one problem but with two, *viz.*, the dispute over the necessity of circumcision, and the question of social intercourse between Jewish and Gentile Christians. That the book is rich in homiletical materials is amply illustrated in Ferris' exposition of the story of Peter and Cornelius.

There has never been any sharp difference of scholarly opinion concerning the authorship, provenance and general dating of the book of Romans, but there continues to be debate concerning the integrity of the epistle and as why Paul wrote such a letter to a church he did not establish and had never seen. Knox deals with these problems with characteristic insight. Paul writes, Knox feels, not primarily to seek monetary aid from the Romans for his proposed mission to Spain—though that, of course, would be joyfully received; his eyes are upon Rome

as he writes, not on lands beyond. "It is to the *Romans* that Paul hopes to impart 'some spiritual gift' and it is among *them* that he hopes to 'reap some harvest.'" For several years he had been carrying on his controversy with the Jews; this was a part of his missionary task which up to now had been localized in the eastern Mediterranean. These controversies were often not without heat, and Paul has reason to fear that the Roman church may have heard just enough to make it suspicious and less than friendly. He writes, therefore, to allay any possible misunderstanding. "Just at this time he has good reason to hope that the issue is on the way to being settled and that the offering (which he is taking in all the congregations for the Jerusalem church; 1 Cor. 16, 2 Cor. 8-9) will finally seal the peace. He therefore is in a mood to discuss the problem dispassionately, attempting a more systematic and complete justification of his position than was possible in the heat of controversy." As regards the question of integrity, the main problem has to do with chapter 16. Many scholars feel that while this chapter is authentic, it does not belong here; perhaps it is a fragment of a letter to the church at Ephesus. Knox speaks with hesitancy but he feels "that it (chapter 16) represents a pseudonymous addition . . . designed to bind the apostle more closely to Rome and to strengthen the hands of that church in its battle with the Gnostics of the second century."

As an example of the excellence of Knox's exegetical insight, one need only look at his treatment of 3:21-30, a section that abounds with difficult theological terms. These terms take on meaningful significance in the hands of this great interpreter.

Wesley C. Davis

THE SECOND BOOK OF THE MACCABEES

An English Translation by Sidney Tedesche. Introduction and Commentary by Solomon Zeitlin. Published by Harper & Brothers for Dropsie College, 1954. *xiii* + 271 *pp.* $4.00.

ORIGEN'S TREATISE ON PRAYER

Translation and Notes with an account of the practice and doctrine of prayer from New Testament times to Origen. S.P.C.K., 1954. *x* + 237 *pp.* $4.25. *Distributed by MacMillan.*

ST. GREGORY OF NYSSA: THE LORD'S PRAYER AND THE BEATITUDES

Translated by Hilda C. Graef. No. 18 *in* ANCIENT CHRISTIAN WRITERS. *Westminster, Maryland: The Newman Press,* 1954. *v* + 210 *pp.* $3.00.

No more important publications are appearing in our time than the considerable variety of older writing now being freshly translated and bringing us the wisdom of the ancients. The books listed above are good examples of the type of material that is being made available and also of the widespread interest in many groups to present attractively materials not hitherto easily accessible. The Dropsie College project in Jewish Apocryphal Literature has produced its fifth volume in its series, exceptionally well edited and attractively printed. With Greek on one page and the English opposite, with brief but important foot-notes as commentary, and with up-to-date introduction and bibliography, nothing remains to be desired.

For more than one reason it is time, too, to be studying the Alexandrians again. Origen's name is an important one. In addition to a good translation with notes, the editor's forty page account of prayer in the early church is carefully written.

The Gregory of Nyssa book contains thirteen sermons from the fourth century, five on the Lord's Prayer and eight on the Beatitudes. Very interesting sermons they are, indeed, and printed in the handsome format of the series.

In buying books ministers should not just buy books written in 1955.

Fred D. Gealy

LIBRARY OF CHRISTIAN CLASSICS

Volume II, ALEXANDRIAN CHRISTIANITY. *Edited By Henry Chadwick and J. E. L. Oulton.* 475 *pp.*

Volume III, CHRISTOLOGY OF THE LATER FATHERS. *Edited by Edward Rochie Hardy.* 400 *pp.*

Volume XI, NATURE AND GRACE, *Selections from the Summa Theologica of Thomas Aquinas. Edited by A. M. Fairweather.* 386 *pp.*

Volume XXII, CALVIN: THEOLOGICAL TREATISES. *Edited by J. K. S. Reid.* 355 *pp. Philadelphia: The Westminster Press,* 1954. $5.00 *each.*

The volumes in this important and well edited series are appearing regularly and are continuing to provide students with significant and well-translated documentary materials from church history.

Volume II devotes 165 pages to Clement of Alexandria, with a historical introduction and two selections from the *Stromateis,* Books III and VII, On Marriage and On Spiritual Perfection respectively. Of the three items from Origen: On Prayer, Exortation to Martyrdom, and the Dialogue with Heraclides, the one on Prayer is by far the longest, and as noted above appeared in translation earlier in 1954. Volume III is mainly devoted to writings by Athanasius, Gregory of Nazianzus and Gregory of Nyssa together with some fifty pages of documents illustrating the Christology of the Ecumenical Councils.

Volume XI provides an excellent introduction to Thomas Aquinas and may well prove to be the best initiation into the writings of this important and influential theologian.

In the projected twenty-six volumes making up the total in *The Library,* three are devoted to Calvin. Vol. XXII is the second of these. Its materials are taken from the Theological Treatises. It contains much interesting writings as "The Genevan Confession" (1536), "The Catechism of the Church of Geneva" (1545), writings on the Lord's Supper, articles on predestination, "The Necessity of Reforming the Church" (1539), and so forth.

Fred D. Gealy

TREASURY OF PHILOSOPHY

Edited by Dagobert D. Dunes. New York: The Philosophical Library, 1955. 1280 *Pages.* $15.00.

This book is a massive anthology of philosophical writings, encompassing in scope the entire history of recorded philosophy, with some four hundred thinkers represented in its more than twelve hundred pages. The term "philosophy" is broadly conceived, including selections in theology, science, political and economic theory, psychology, and the like. Selections are not limited to the Western tradition but include a representative number of Eastern thinkers. A succinct but informative biographical statement on the author is given before each selection.

The question to be asked about a work of this kind is what purpose it may be expected to serve. With some notable exceptions, the selections are so brief and limited in scope that it a bit puzzling as to what motivation would bring one to read them. Doubtless a great deal can be said for similar anthologies of poetry, but it is a rare thing for a philosopher, however broadly conceived, to give flight to his thought in a couple of pages. To be sure, some significant things can be said within such a compass, but is this the way to read philosophy? As suggested, there are exceptions in the present work where adequate space is given for the development of a significant thesis. Too, the range and quality of the biographical statements would be an asset of some value to most of our libraries. This, of course, raises the question of what other uses one has for $15.00. Herndon Wagers

LIKE A MIGHTY ARMY

By Halford E. Luccock. New York: The Oxford University Press, 1954. *ix* + 182 *pp.* $2.50.

Without for one moment depreciating the importance of THE CHRISTIAN CENTURY in its entirety, it can be said without equivocation that for many people Simeon Stylites and the CENTURY are as inseparable as Christmas and Christmas trees. The analogy is deliberate—obviously Christmas would

go on without trees, but for many people a pleasing tradition would be destroyed.

For many years the identity of the modern Simeon (similar to the ancient Simeon in that while that columnist sat on a pole, our modern Simeon is usually out on a limb), was kept a dark secret. Perhaps this was a safer procedure. A few years ago the rumor became persistent that Halford E. Lubbock was the one who weekly shattered some of our illusions and comfortable ideas. Whether it was ever publicly announced this reviewer can not remember. At any rate here it is in bold print, some seventy-five of the most asked-for selections of Simeon, Professor Luccock as author.

The title is taken from the column most frequently requested for publication. No doubt every one of us will fail to find one of our favorites. But there are certainly enough present to make this a delight to all and an inspiration to many.

Howard Grimes

TWO ESSAYS ON ANALYTICAL PSYCHOLOGY

By C. G. Jung. Translated by R. F. C. Hull. Bollingen Series XX. New York: Pantheon Books, Inc. 1953. *ix.* + 329 *pp.* $3.75.

THE PRACTICE OF PSYCHOTHERAPY

By C. G. Jung. Translated by R. F. C. Hull. Bollingen Series XX. New York: Pantheon Books, Inc. 1954. *xi* + 377 *pp.* $4.50.

THE DEVELOPMENT OF PERSONALITY

By C. G. Jung. Translated by R. F. C. Hull. Bollingen Series XX. New York: Pantheon Books, Inc., 1954. *viii* + 235 *pp.* $3.75.

PSYCHOLOGICAL REFLECTIONS
An Anthology from the Writing of C. G. Jung

Edited by Jolande Jacobi. Bollingen Series XXXI. New York: Pantheon Books, Inc. 1953. *xxvii* + 342 *pp.* $4.50.

One of the difficulties in book publishing is that many works that ought to be given permanent form will not pay for themselves. Either such books are not published, or else some person or group must be found to provide financial backing for their publication. The Bollingen Foundation is doing this for a number of important scholarly works, among them being the collected works of the eminent psychologist, C. G. Jung.

No one who has even a passing acquaintance with modern psychology, psychiatry, and psychotherapy will deny the influence which Jung has had in these disciplines. Thus it is a distinct service for modern thought for Jung's works to be made available.

The first three of the books noted here are part of the twenty-two volume series now in the process of being published. This will comprise the bulk of Jung's collected material when it is completed. The last of the four considered is likely to be of more interest to the general reader, since it is an anthology from the writings of Jung, selected and arranged by one of his followers, Dr. Jolande Jacobi. More than a thousand quotations are included under sixteen headings.

The scholar who desires to understand Jung thoroughly will of course want to wrestle with his complete works. The ordinary reader will find Dr. Jacobi's selections useful—indeed much more so than most such anthologies. Howard Grimes

REINHOLD NIEBUHR'S WORK
A Bibliography

By D. B. Robertson. Berea, Kentucky: The Berea College Press, 1954. 60 *pp.*

There has never been any question concerning Reinhold Niebuhr's prolific writing. Even so one is a bit startled to find that it takes fifty-five pages of small print to list his books, articles, and book reviews! And Mr. Robertson is the first to admit that he has not been able to tract down all book reviews, letters to editors, and other occasional writings. Mr. Robertson has done a real service in making his listing available, however.

No price is given on the paper-bound book, but a C.O.D. order from the Berea College Press would no doubt bring it to you. Howard Grimes